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"I GIVE, BEQUEATH, the sum of ——— dollars, to the 'American Missionary Association,' incorporated by act of the Legislature of the State of New York." The Will should be attested by three witnesses.

THE AMERICAN MISSIONARY.

VOL. XLVI.

OCTOBER, 1892.

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American Missionary Association.

OUR ANNUAL MEETING.

The next Annual Meeting of the American Missionary Association will be held in Hartford, Conn., October 25th to 27th, 1892. (See fourth page of cover.) Rev. A. H. Bradford, D.D., of Montclair, N. J., will preach the sermon.

We look forward with much interest to our forty-sixth annual meeting. We are confident of a hearty welcome from the people of that goodly city, and we anticipate a large gathering of our friends from all parts of the country. The year's work in the field has been unobstructed by hindrances, and has been remarkably fruitful of good results. The officers of the society will lay before the meeting the facts in detail, and able writers and speakers will add interest and enthusiasm.

We have said that there were no hindrances in the field. The only hindrances have been in the want of enlarged means. Every advance already made encourages farther advances, and the demands for enlargement and extension are pressing, urgent and pathetic. Whatever good results may be attained by the meeting, none, we think, can possibly be greater than an awakened enthusiasm and a conscientious purpose to enlarge the receipts of the Association the coming year.

THREE MEETINGS IN HARTFORD.

Our next Annual Meeting will be the third held in the city of Hartford. The years are 1848, 1871 and 1892. The first of these meetings was our second anniversary, and marks the days of feebleness and unpopularity. The total receipts for the year were \$17,095. The meeting was not a large one. It was held in the lecture-room of the Fourth Church, of which Rev. W. W. Patton was pastor, a young man who had his career to make—and

made it. The sermon was preached by Rev. Geo. W. Perkins, of Meriden, Conn., a gentleman of refined manners, scholarly attainments and an able preacher, but very unpopular on account of his pronounced anti-slavery views. The sermon was largely devoted to proving that the Bible does not sanction slavery—such work had we then on hand to do in this free republic. Not an officer then elected, nor a single person whose name is mentioned as being present, is now alive.

The second meeting was held in the Pearl St. Church, and was memorable as commemorating the quarter century of the existence of the Association, and as completing the first decade of its work among the Freedmen. The attendance was larger, and was made up of men more distinguished than those present at the earlier meeting. Among those taking part in the proceedings were Hon. Henry Wilson, ex-Vice-President of the United States, Hon. Columbus Delano, Secretary of the Interior, Hon. Joseph R. Hawley, Hon. Henry P. Haven, Ex-Governor Jewell and Gen. O. O. Howard. In the absence of the President, Rev. E. N. Kirk, D.D., Rev. Dr. Horace Bushnell occupied the chair. The sermon was preached by Dr. Henry M. Scudder, and was devoted to illustrating the characteristics and indicating the future possibilities of the Freedmen—such progress had we then made in these United States. The receipts were \$366,824.

The meeting of 1892 has yet to make a record. We can now only promise receipts larger than those of 1871, with a balance once more on the right side of the ledger, and with the report of a most successful year's work, with the prospect of still greater achievements in the elevation of the people and with calls almost unlimited for enlargement.

OCTOBER MEETINGS.

This is the month of the annual meetings of some of our large benevolent and ecclesiastical societies. The meeting of the American Board will be held on the 4th, the National Council on the 12th, and the American Missionary Association on the 25th. We may add to this the Mohonk Conference on the 12th, which, without denominational or political bias, is a gathering of persons deeply interested in the civilization and Christianization of the Indians. We trust this meeting will be a full and profitable one.

THE WAY TO VICTORY.

The victory for the colored people lies in three talismanic words, property, intelligence and character, and the avenues through which these are to be reached are named in three other talismanic words, the shop (or farm), the school, the church. The work of the American Missionary Association is to open and broaden these avenues. We invite the colored people to enter, and we urge our constituents to aid us in enlarging and extending them.

Equal rights are guaranteed to the colored people by the Constitution and laws of the land, and are sanctioned by the word of God, but they are not always and everywhere enjoyed. All lawful means may be resorted to to win them—the courts, petitions to Congress and appeals to the public, and in the legitimate use of all these means, our colored fellow countrymen have our warmest sympathies. But a direct push is not always the best means of attaining the end.

There is grave doubt in the minds of many of the best friends of the negro as to the expediency of pressing the Federal Election Bill—doubt as to the possibility of its enactment, and still greater doubt as to its well-working if enacted. But there is no doubt whatever in the mind of any intelligent well-wisher of that race, as to the importance of their rapid progress along the avenues we have indicated, property, intelligence and character. We urge them, therefore, from the standpoint of a life-long interest in their welfare, that they double their diligence in these directions, and we most especially urge their friends at the North to seize this passing time to enlarge their contributions to aid them in these endeavors. Seed-sowing now will yield its hundred-fold harvest in the future. Neglect and indifference now will also yield their hundred-fold harvest of tares or destitution.

OFFICES AND HONORS.

It is always a matter of regret when colored men ask for offices or honors simply because they are colored. Fitness is the only qualification, irrespective of race or color. But all fit men do not secure offices or honors—certainly not all who think themselves fit. Those whose merits are not recognized, white or black, must bear it as best they can, and be content to serve God and their generation in whatever way may be open to them, and men have often found their true life-work and their highest usefulness after they have been turned away from the plans dictated by their ambition.

But to secure fitness, the highest fitness, is every man's duty, and as the colored men are later in the race than the Anglo-Saxon, they must be more diligent. And what motives are before them! The career of each individual, the elevation of the race, the prospect before them in the land of their birth, and the great future of the land of their fathers. Those farthest forward in the race should cheer the mass behind them, and those behind should take courage in the success of those before. Those who seek success we welcome to our shops, our schools, and our churches.

WHITTIER.

The Quaker poet has followed Bryant, Longfellow, Emerson and Lowell to the grave—he last but not least. We leave to others, more competent, to eulogize the poetic genius of Whittier, and to others who knew him intimately,

to speak of his genial and lovable character. We wish, in a few brief words, to recall his early, earnest and self-denying consecration to the interests of the poor slave and his zeal for the education of the Freedmen. Whittier joined with Garrison in the early days of his career, and through ostracism and abuse, sometimes reaching to personal violence, stood by him. At a later day, he, with many others felt constrained to separate from the great reformer. But throughout the long struggle, Whittier's inspired and inspiring words rang out over the nation, cheering, arousing and encouraging. For this we bring our tribute to his memory.

On our third page cover will be found a few stanzas from one of his hymns, showing his faith in the seed-sowing for freedom. We rejoice that he lived to see the harvest home.

NOTES FROM NEW ENGLAND.

BY DISTRICT SECRETARY C. J. RYDER, BOSTON, MASS.

The remarkable inventive genius of the Yankee had its germs largely in the skillful use of the pocket-knife. He learned to make things by whittling them out, and mechanical genius was developed in this way and demanded something better than the whittled sticks of the boy to meet its ideal. In Yorkshire, England, they have a queer mispronunciation that carries with it a big idea. They say "*somethink*" when they mean *something*. But a thing is a think, and a think is a thing; and a thing produced by thinking produces thinking of a larger and more comprehensive kind. Familiarity with mechanical tools, and the power to use them, develops invention, and thus stimulates the intellect.

At the summer institute at Falmouth, Mass., an evening was given to a lecture upon the following subject, "Industrial Training as a Factor in Race Elevation." In preparing for this lecture, I sent out a letter to the presidents and principals of many of the representative industrial schools, both in the South and among the Indians, containing the following questions: 1st. When was industrial training introduced into your school? 2d. What branches are taught? 3d. How many pupils are enrolled in this work? 4th. What results? Employment of those trained, etc.?

I received courteous and comprehensive answers to every one of these letters. It was really an enlarging and generalizing of the idea so excellently wrought out in the April number of the AMERICAN MISSIONARY magazine. In that number of the magazine, the exhibit was confined to the work done by the American Missionary Association; whereas, the facts which were presented in this lecture included statistics gathered from schools of other denominations, and those under no denominational control, as well as from the American Missionary Association schools.

Falmouth Institute is one of the vigorous, enthusiastic summer institutes that are doing so much toward an intellectual awakening throughout the

country. Pastors, teachers, professional men, business men, sea captains, and almost all classes are represented here among those who are taking their outing at this beautiful seaside resort. The facts presented in this lecture seemed to be of interest to those who gathered in the auditorium, and may be of interest to the larger audience of American Missionary Association readers.

In answer to the first question, I discovered that in 1867, Talladega College in Alabama, introduced industries into its course of study, and has the honor of being the pioneer in this movement. Hampton Institute comes close after, having begun industrial training in 1868. Other schools cover the period between 1867 and a very recent date. Dr. L. M. Dunton, of the Methodist work, reports 1884 as the date of the beginning of this work at Orangeburg, S. C. Dr. J. C. Price, the colored orator so well known to the people of New England, says: "Industrial training was introduced at Livingston College in a definite way about eight years ago."

In a most interesting personal letter, written under date of July 8th, by General T. J. Morgan, Commissioner of Indian Affairs, he says: "At every boarding-school in the Indian service, and in some of the day-schools, industrial instruction is given." The initial movement in behalf of industrial training among the Indians dates very far back, when the early missionaries introduced improved methods of agriculture and handicraft.

So much, briefly, for the history of industrial training among these depressed races in our country. The second question asked in this letter is: "What branches of industries are taught in your school?"

The answer to this question involves the comprehensiveness of industrial training among these races. In sifting and collating these answers we find that between twenty and thirty different industries are taught in these schools. Hampton Institute reports eighteen. Several other institutions have almost an equal number. Some of these lines of work are peculiar and unique. In several schools in the far South, where Spanish moss hangs in great abundance from the large forest trees, the pupils gather this moss and prepare it for mattresses. This is most useful, because it gives them the knowledge of a very important line of industry in their locality, and at the same time brings a considerable income into the treasury of the school. Lace-making is introduced among the Indians, and carried on by the Indian girls at several of the stations.

Tougaloo, Miss., illustrates how one industrial department works into another. The boys in their agricultural training cultivate six hundred and forty acres of land which belong to the American Missionary Association at that school. In the early season the berries which ripen in the Southern sun, and of which there are large fields on the plantation, are shipped to Chicago and sold for a large price. Those which ripen later, after the Northern market is glutted, are taken into the boarding-hall, and the girls are given lessons in canning fruit. Here they get their industrial training,

and at the same time a supply of fruit is put aside for the school tables at a most economic expense. I myself have seen shelf after shelf in the neat pantry of the Tougaloo Boarding-Hall crowded with these cans of luscious fruit, and every can meant to me an evidence of gradual race elevation; minds and fingers of boys and girls trained and skilled in growing and preparing this fruit.

In these notes only a very imperfect summary of the facts gathered from these letters can be given. Educators in New England, as well as in other sections, are demanding this sort of training for these depressed races, and I am sure that when the facts are thoroughly known they will be satisfied with the excellent work being done for the industrial education of these people.

Commissioner W. T. Harris compresses a whole volume into the following sentence: "We do not now expect to work the regeneration of a people, except by changing the industrial habits, the manners and customs, the food and clothing, the social and family behavior, the view of the world, and the religious conviction systematically and co-ordinately."

Clafin University, Orangeburg, S. C., sums up the whole argument in its poetic motto, as follows:

"Hail to the skillful, cunning hand!
Hail to the cultured mind!
Contending for the world's command,
Here let them be combined."

CLUBBING RATES.

Arrangements have been made between the home societies for single subscriptions at club rates, covering their whole list of periodicals. Any person can send one dollar to the office of either society and secure for one year the following magazines and papers:

American Home Missionary Society, *The Home Missionary*;
American Missionary Association, *The American Missionary*;
Congregational Church Building Society, *Church Building Quarterly*;
New West Education Commission, *New West Gleaner*;
Congregational Sunday-School and Publishing Society, *The Pilgrim Sunday-School Missionary*;
American College and Education Society, *College and Education Society Recorder*.

The subscription at this club-rate must be made for the whole number of periodicals. The club-rate is one-half the ordinary subscription rate. It is impossible to modify this club subscription by any further reductions in view of present subscriptions to either periodical. The arrangement contemplates simply securing the six periodicals for one year to one subscriber paying in advance one dollar.

ITEMS.

The Rev. Reading Beatty Johns, formerly pastor at Jackson, Miss., who has highly commended himself to the American Missionary Association by his earnest devotion and evangelistic spirit, has been appointed as evangelist for the ensuing winter, to visit the churches in connection with the American Missionary Association. Churches and pastors of the American Missionary Association desiring his assistance, may direct their letters to Rev. Mr. Johns at Nashville, Tenn.

Ironaton, Ala.—"Our series of meetings has closed. Thirty-two persons were converted in our church. Twenty-two have united with us."

Kings Mountain, N. C.—"I am sure that you will rejoice with us when you know that the last one in our 'Home' has accepted Christ. Now we are a united family of sixty, rejoicing in hope of eternal life. You may know this makes the pressure of daily duties very light. In our room only two remain unconverted. Thirty have accepted Christ during the school year. Not alone do we rejoice in this, but in the manifest Christian growth among our older pupils."

From "The Helping Hand."—There is steady increase in the ambition for learning, and a commendable industry in study among the pupils. Two brothers, who live eight miles out in the country, show their earnest desire for study by riding horseback to the school every morning and returning at night. One of the girls also rides four miles from her country home and back at night. Another pupil is a man with several children, who is anxious for education and makes sacrifices to obtain it.

From "Our Work," Talladega, Ala.—We often receive letters like the following, and it is hard to reply that owing to a want of means or accommodations we cannot take the writer:

"I have some money, but not very much. I will try and get as much as I can by the time I start if you will allow me to go there.

"I am teaching now at quite a small sum. So I can carry some money with me. I have a great desire to carry more than I will carry, but I have been deprived of advantages ever since I was quite small, on account of my mother and father both being dead, and I was not able to school myself, and my people are too poor to aid me any, therefore I have been kept back in the dark, what little I gained of education was at Public schools. You will please let me know what the terms are and what I can get there for. I am willing to do any kind of work that a girl can do to aid myself in regards of trying to get an education, I have a desire to build up myself in order that I may help build up others and labor better for the Master above.

"I feel that it may be that with money and prayers, and by the help of the blessed Master that you will not turn your back on me for I wish I could tell you all my circumstances. I am now twenty-one years old."

THE SOUTH.

OUR STUDENTS' HOMES.

As we meet our pupils in the class-room and observe their bright, interesting faces, and many pleasing ways, we find in each something to love and admire. They are generally neatly attired, and as they come to us we can hardly realize the difference between their homes and our own pleasant Northern firesides ; but let me describe a visit to some of these homes after the school duties were done.

When we reached our destination, we were ushered into a house consisting of only two rooms, each occupied by a family. Some half dozen dirty and shabbily dressed children were the only ornaments in the yard, while three old women, seated on the doorsteps, were enjoying their pipes. I was cordially welcomed, and the best chair given me that their poverty afforded. I could no longer wonder at the lack of refinement in some respects in my boy, for what could be expected from such environment? Compared with it, he was certainly far above it.

We were shown into another home, where only a curtain separated us from the bar-room kept by the pupils' father. We could hear their harsh language and excited bets over their cups. Here the life of my bright little girl and her brother must be in a measure shaped.

Wending our way through one of the dark alleys, we were shown into an unkempt room, where the mother was giving her eighteen-year-old daughter "her due" with a strap. The girl was crying piteously, and as the mother had not been certain of the teacher's visit at this time, the next few moments were spent in vigorous efforts to adjust matters.

Such visits help to give the teacher patience and sympathy for her pupils, and I always return from them with my heart full of gratitude for the pleasant lines that have fallen to me. To be sure many are surrounded with comforts, but a still greater number know what it is to have to fight hard "to keep the wolf from the door." Our hearts must be prompted to love and pity, when we see the physical, mental and spiritual difficulties under which they labor. We must help them to rise above their surroundings, and it is certainly wonderful, as well as encouraging, to see the progress already made by them.

Perhaps you would enjoy a glimpse of our mission school, situated some five miles away, started about a year and a half ago. Two earnest Christian students carried the work on for a while. My sympathies were enlisted and an organ was secured, which added interest, for music has a strong hold upon this people.

Our little school increased to fifty, and as our room was small, the fight with mosquitoes, impure air, and a dimly smoking lamp waxed rather warm at times to say the least. We left it for a vacation, and during the summer

the school nearly melted away. When we returned it presented rather a discouraging prospect, but we felt that we were not alone in the struggle and persevered.

Of late the outlook is brighter. Two weeks ago forty were present at Sabbath-school, and five asked for prayers in the evening. Three of them told us on the Sabbath, they believed they had found the Saviour. One rough, uncouth young man of about twenty, who did not know his letters, has begun to learn to read, and as he sat there between services last week, he was singing to himself "Nearer my God to Thee." Let us hope that some seed has dropped into his heart that shall bear fruit in eternity. It is certainly a blessed privilege that we are permitted to work in this great and neglected vineyard. May God grant us more zeal, more wisdom, more earnest devotion in the work.

THE COMPARATIVE ABILITY OF OUR COLORED PEOPLE TO ACQUIRE KNOWLEDGE.

BY A TEACHER.

It is well known that the education of a child does not begin with his school-days, but with the first ray of intelligence—the first use of the senses. To the ordinary white child, the years preceding his school-days are as busily spent in an acquisition of knowledge as those that follow; nor are these early lessons the least important.

The child in the cabin observes the few rude articles of furniture therein, and, that he may designate them, not from any real interest, learns their names. The child in a modern home finds many things of interest, which attract his attention, and call forth the thousand-and-one senseless (?) questions, which are sometimes answered truthfully. His appetite for knowledge increases with his stock, and is not confined to house furnishing. If the members of his home are educated, the language which he copies from them is correct, and later in life he finds in his grammar only truths which are already familiar to him. Not so the little boy of the cabin, with a vocabulary limited to the few things which enter into his life, and hearing only half-spoken words, thrown together in any way that will serve to convey a thought, or, more truthfully, a command (for thoughts are rare in such families), he finds when he enters school that his lessons in language oppose all his habits of speech, and throw his mind into confusion as they seek lodgment there.

In the modern (perhaps I should say model) home, the mind of the child is being developed by pictures and music, by the character of the inmates, by association with broader minds, and new ideas multiply and fall into order rapidly; in fact, so many things has he found to interest him in his short life that he has formed a habit of observing and thinking which he carries with him to school, and which gives him the name of a bright child, while the little colored brother, entering school for the first time, looks about in

blank astonishment at the new surroundings for which he knows no names, and, as he stares in silence as certain irregular marks upon the chart are pointed out to him as, "boy," his teacher may think, if not say, "stupid." Yet, who shall say that the one *is* stupid and the other bright? Is it not rather that the one has only begun the course which the other has been pursuing four or five years?

Many communities in the South are so far removed from civilized life that the majority of the inhabitants have reached manhood and womanhood without any knowledge of the modern conveniences which are so common to us. A new arrival at one of our schools advanced to the stairs, and, after surveying them thoughtfully for a few moments, began to mount them on hands and knees; another expected immediate death after an introduction to the bath-tub. One boy, on seeing a coal-stove for the first time, came to the conclusion that it was an engine by which the windows were raised and the beds moved about.

Frequently new arrivals go to bed with their clothes on, and make up the beds with the sheets on the outside, yet it is not because they lack intelligence, but education; when the first bewilderment wears away they lose much of what is attributed to them as stupidity, and take up new ideas with an ease that is quite surprising. One class of beginners, which I have watched through the year, from an utter lack of any knowledge of correct speaking and writing has taken up and completed understandingly a book of language which covers everything essential to good speech and letter writing.

One boy in the ninth year read me a paper he had written, which, for depth of thought, vigor of expression, and conformity to the principles of rhetoric, could hardly have been surpassed by any Northern student in the same grade. If they, who come from homes of the darkest ignorance, so far exceed our expectations, what may not be the possibilities of those who come from different homes in the future?

CHILDREN'S CHILDREN.

PROF. ANDREW J. STEELE, MEMPHIS, TENN.

There are now in attendance in this school over fifty children, with the education of one or both of whose parents I have had to do in the same classes, and in many instances, before the children now following were born. The situation affords opportunity for a comparison of the mental and moral condition and progress of these two successive generations, and the study shows results highly encouraging and hopeful, in view of the vast work yet to be accomplished for generations to come, among the colored people of this country and of the Dark Continent.

Most of the parents in question were born either in slavery or so soon after emancipation that they inherited many of its evil tendencies and influences. They came to the training of the school-room with the low and narrow horizon that slavery alone could give them. They looked up and out of this deep well and saw the bright shining of the stars, while oblivious to the daylight in the moral and intellectual skies above them. The novelty of the situation, the extravagant hopes that it inspired, along with a great thirst for knowledge, produced results in many cases simply astonishing. They had, literally, everything of knowledge and of responsible life and experience to learn. There was nothing in their surroundings outside the school-room to encourage or assist them in this task, and yet they surprised their instructors and friends with the amount and rapidity of their attainment of both knowledge and discipline. In many instances grown men and women had to become as little children in order to hope at all to enter the kingdom of knowledge.

With the utmost enthusiasm they entered upon the work of memorizing, of acquiring facts to serve as a fund for the undeveloped reason to act and strengthen itself upon. The proper and natural time for this sort of work is in childhood, and at no other time can it be so readily or so well done; and it is possible that the very fact of so many grown people, engaged in work adapted to childhood only, may have led to the opinion so prevalent with the casual observer, that the negro possesses but a child mind. However this may be, a new generation, with an inheritance differing from that of the parents, beginning its training at the proper age, and surrounded by an environment at home and in the community more conducive to improvement and growth, would naturally be expected to show very different and better returns from the training. Exactly this we observe, the laws of mind development, properly followed out, give similar results without reference to race.

The education of the negro child is the education of a human being; no new or different system of psychology is needed for the negro mind.

With the better surroundings and opportunities, we note in the second generation of learners:

First.—A clearer, more exact conception of moral truth and a more ready recognition of moral obligation, producing a greater amenability to moral force in the regulation of conduct.

Secondly.—A marked elimination of the personal factor, which centered everything in self, and prevented a clear comprehension of benevolent action or the sacrifice of self for the general good.

Thirdly.—An equally marked growth in true self-respect, which is readily made to minister to self-control without pressure from without.

Fourthly.—A decided increase in natural aptitude and of general knowledge, as the result of inherited tendency, and better home and social surroundings.

As a final consequence of all this, we are now witnessing a better, more general and harmonious development in morals and intellect than could be secured in the parents. As to the bearing of this fact upon the future hopes and prospects of the colored people, in the limited space allowed me I need say nothing ; correct inference is naturally and easily drawn.

I have but one thought further. A race heretofore cruelly barred from our best influences and advantages, now stands prepared to make the best use of the highest and fullest training.

The cultivation and fertilization by the careful husbandman is here called for to bring forth the ripened fruit. All our schools need better appliances and means of instruction. Something more than the primer and the spelling-book is needed at this juncture in our work. Special training for the vast army of teachers that our mission schools are sending out, better means for illustrative teaching in the natural sciences and industrial training, are some of their imperative wants. I close by quoting the whole of the Scripture verse that suggested a theme for these thoughts :

“I, the Lord thy God, am a jealous God, visiting the iniquity of the fathers upon the children, unto the third and fourth generation of them that hate me ; and showing mercy unto thousands of them that love me and keep my commandments.”

This verse evidently recognizes the force and meaning of heredity and of environment.

EIGHTEEN MONTHS AT ALCO.

REV S. P. SMITH.

Alco, Alabama, is in the heart of the pine region of the Southland. The country around is thinly settled, and in some parts of it one may travel from three to six miles before coming to a house. There is a great deal of Government land here, and most of the inhabitants came into possession of their land by the homestead law. The soil is thin and poor, and not the best farming land, but it will produce abundance of fine fruits, such as peaches, apples, pears, plums, grapes, pomegranates and figs. Very little farming is done, for these settlers are not very industrious. The country for miles is covered with huge pines. The Yankee came down and bought up thousands of acres of this land, and planted sawmills in various sections, and the regions that used to be as still as death a few years ago are now all alive with sound of the woodman's axe and buzz of the circular saw. The Peters Lumber Company have two sawmills at Alco, and work about five hundred men. At this place the American Missionary Association has a small church and school, and here we have been busy for eighteen months.

Many of the people among whom we work are rude, and are frequently

before the courts of justice for bad conduct. Very little attention is given to true home-life among our people here. They are wild and reckless, and the moral tone among them is not high. The husband is extremely cruel in many families, to his wife and children. Only two days ago a man was fined forty dollars for beating his wife to whom he had been married only three weeks. There is not much regard for the Sabbath. Numbers of men spend the Sabbath shut up in their rooms playing at cards, or out at their door shooting marbles or on the baseball ground. About a year ago, as we were standing at the church door one Sabbath morning, we saw perhaps twenty young men with bats and balls in hand on their way to the baseball ground. We invited them into the Sabbath-school, but they refused to come. We urged them, but they still refused, so we went to them with the text, "Remember the Sabbath day to keep it holy." We preached about half an hour when we stopped. They turned back, and they have never played baseball on Sunday in Alco since. Several of these young men became Christians. One of them united with our church. One evening about the same time, we were walking out at five o'clock among the pines, and came suddenly upon a band of seven men gambling. We invited them to come to church. One man was insulting, and is now serving out a sentence at the prison farm; another, who made up his mind to be quite right, there became a Christian, joined the church, and is doing well.

The people might be better if they had intelligent preachers, but there is not an educated minister in sixty miles around. We visited a certain church some time ago, and one of these preachers was to address an audience. His text was Gal. v., first verse, "Stand fast, therefore, in the liberty wherewith Christ has made us free." His introduction was short, in keeping with the times. It was this: "We preachers are to convict you sinners just as the lawyers and jurors convict the prisoner." And he was through. His exposition was this: "Stand means to be stationary, and fast means to subtain from food. Then the sinner can pray for grace to work upon his heart." When he came to division and development, he left his text, and never came back to it any more. Nevertheless, he was successful in getting up a pandemonium before he sat down.

These preachers love to get up a great excitement at funerals, which are often put off for six months and sometimes a year. The notices are sent to all churches for ten and twenty miles away, and it is a big day with everybody. Not far from this place I have been told that a man engaged a preacher to preach at his brother's funeral, and had the notice sent out. The day came; the preacher was present, and the crowd assembled. Just before the funeral services took place, the preacher asked the man what was his brother's name. The man said he couldn't tell. Said he, "I left Virginia thirty-five years ago, and I had five brothers and one of them must be dead by this time. So just preach the funeral." And the preacher preached the "funeral" of the supposed dead brother. On hearing this, you

may say this is darkest Alabama. We say, it certainly is a part of it, and the way out of it is by the mission school in every section wherever it is needed. We cannot expect to do much with the old, but we can train the young. If we can shut the lambs within the fold the old sheep will bleat at the door.

Our church at this point is young and weak, but we have quite a good school, eighty-four having been enrolled during the year. We closed a few weeks ago with a concert, and the children held an audience of two hundred and fifty, three hours; and they expressed their appreciation by a liberal collection. We have some very interesting scholars in our school. One young man, who worked at the mill and had his leg cut off, is the smartest one in the school, and leads in every study. He needs help, for he is very poor.

INDUSTRIAL WORK IN COLORED SCHOOLS.

BY REV. R. C. HITCHCOCK, FIELD SUPERINTENDENT.

That the colored people were capable of mechanical skill was abundantly proved in the ante-bellum days, when by far the greater part of this work on plantation and in the house was done by slaves. That mechanic arts should decline among them when freedom came was partly from necessity and partly from choice. First, except in rare cases, it was impossible for a boy to learn a trade through a regular apprenticeship. Most of the "unions" shut their doors against him. Then, the colored boy, a good deal like his white cousin, preferred what looked to him a better way. With a rather general liking for good clothes, and a feeling that a change from plow-handle and hoe would be agreeable, a good many sought the pulpit or the custom-house. But they have learned some things in thirty years surely, and one is that the demand for "bishops," postmasters and collectors is limited, and, with an over supply, the remuneration is also limited. They do not yet take to the soil as much as could be wished, but that will surely come. To the shop they do most eagerly incline. Instances are rare, so rare that I have yet to find a case, though I have asked every industrial teacher I have met, of boys who are unwilling to take a mechanical course of training, and almost all are very anxious to learn the use of tools, and, what is better, display in this a perseverance and progress greater even than they do in purely intellectual work.

That the South wants skilled artisans needs no demonstration. The old plantation mechanics are rapidly passing away, and their places must be filled. In some of our schools, agriculture and mechanics have been taught from the very first, and in all, the various branches of housework.

The judicious distribution of the Slater fund and other benevolent gifts

has enabled nearly all our schools to do something, and in many cases provide a quite effective plant for this work ; and carpentry, metal-working, printing, farming, nursing, sewing and cooking are taught as means and appliances permit. From the great farms and shops at Tougaloo, Talladega, Fisk, Straight, Ballard, Orange Park, LeMoyne and Tillotson, to the little lean-to and sewing-class at every little school, brawny arms, deft fingers and bright eyes are being trained in productive work.

From our shops scores have gone out who are to-day earning twice what they could have earned at unskilled labor. Some from our printing offices are doing good service, not only at the case, but at editorial work. Gowns, aprons, clothing of all sorts is made by girls, for the home-wear and as a means of livelihood. A description of the neat churches, school-houses, fences, furniture, etc., made by our boys would fill a column.

The majority of our students come from farming communities and will return to them, and if there is one thing needed more than all others in practical matters in the South, it is more intelligent and better methods of farming. To make the two blades grow instead of one, to learn the proper adaptation of crops and fertilizers to climate and soil, that it costs no more to feed a Jersey heifer than a scrub, an Essex pig than a razor-back, that from a gentle cow more milk can be obtained than from a wild one, that if you kick a mule he will kick you, that it is better to sit down comfortably on a three-legged stool and milk, than to stand up and hold a tin bucket in one hand and milk with the other, that kind treatment and warm shelter save fodder, and a thousand other things—to scatter this knowledge over the land—this is what our schools are doing.

But there are other benefits growing out of this work perhaps of more value than these practical ones. I have yet to find a teacher who does not say that instead of hindering the intellectual progress of the pupils it is an aid. I think all will indorse one who has seen much, and who says :

“Industrial training will be very helpful, it seems indispensable in lifting out of darkness into light, out of improvidence into thrift, out of poverty into the holding of property, out of ignorant labor into the partnership of skill and thought with labor, out of profligacy and vagrancy into self-respect and self-support.”

A young man who can frame a school-house or make a table, a girl who can make a dress, has gained a dignity and self-respect which will go far toward self-government in the school-room, and the same thought process which enabled them to do these things well will help materially in the study-room. Hammer and jack-plane, scissors and needle, are good helpers to spelling-book and algebra. Besides the increased economic value of the trained hand and eye to the community, the workshop and farm play an important part in that great, grand work, second only to the saving of souls, the evolution of *man*.

BEING HONEST AND POLITE, DID IT.

BY A TEACHER.

My first impression of the young man I shall describe was of a bright, determined face, and a decidedly untidy pupil. The paper handed him upon which he was to write his name and address, was returned crumpled, with many traces of ink not made with a pen. But in class the new pupil so distinguished himself by the quick way of expressing his thoughts, that his untidy appearance was forgotten.

Later he was found to have as quick a temper as he had wit. As time passed, this failing brought him into many quarrels, where brickbats and angry words flew about in a reckless manner. In despair of quieting such a tempest by any other means, the boy was suspended for a part of the year. This brought him to his senses. He had come to school for a purpose which was to be a professional man, and staying out of school was not a part of his plan. Once reinstated in the good graces of the school, he settled down to make the most of his opportunities.

During the summer months he teaches, earning almost enough to keep him in school during the winter. His last summer experience shows how persevering and thoroughly in earnest he is. He was hired to teach in one of Mississippi's worst districts, where the former teacher and one of his pupils had been hung. So little is life valued !

His school was to begin July 6th. The second found him at the end of the railway line, and yet fifty miles from the school. He had expected some one to meet him, so waited two days for a message or a chance to ride. Saturday morning he could wait no longer, and started with his earthly possessions in a bundle, to walk. Did you ever try walking half a mile on the fourth of July in the sub-tropics ? If you have not, you can hardly realize what a fifty mile walk under similar circumstances means.

Just as the sun was setting, he stopped to make inquiries, and found he was yet some miles from his destination. When he at last reached the director, he found that the man's father was very sick indeed (he died the next day), and they could not keep a stranger over night, so he walked yet another mile and a half to the next cabin, having the cheerful thought for his companion that he might be found a stranger out late, and be shot.

Monday was the day for the burial, and all the people must go. Tuesday he began his school. There were nine families in the district, and ten pupils for the first day ; this number soon increased to forty.

The first night on his way from school, in passing a white man's house, the following dialogue took place :

"Where you going at ?"

"Going to my boarding-place."

"What you all doing around here ?"

"I am teaching up at the Bend."

"O, you air, air yah ? Well didn't you know we hangs such fellows as you be ? Hung the last teacher."

This wasn't a promising outlook, but our young man made him a polite answer and stood still. The man was somewhat taken aback, and sung out, "Go on," and, not knowing what else to do, on he went.

Not far from his school was a school for white children, taught by a Southern woman. The pupils of the two schools had a quarrel one day, and came to the colored teacher to have it settled. It was settled in a manner satisfactory to all. Later the teacher thanked him for his kindness to her pupils. She grew to be quite friendly, even borrowed chalk and visited his school. White men used to stop him and make insolent inquiries, but he kept his temper and was always polite, whether they were or not, and as a result he won them in spite of themselves. Some of these white people visited his school. Soon after his arrival he started a prayer-meeting Wednesday evening, and finding that well attended, instituted a Sabbath afternoon service. He didn't preach, he said, but just taught the people as a whole Sunday-school, telling them how to live every day and be honest. The white men often came to hear him talk. There were no churches, as the people could not agree upon a preacher, half wanting a Methodist and half a Baptist. The new teacher being neither, they could listen to him without wrangling. His services were very successful. In fact all his pupils were converted but one boy; and he says he hasn't "given him up yet." At the last day of school both whites and blacks came to hear the exercises, and all begged him to return.

In speaking of his experience, he said. "I think my success is due to being honest in the very smallest things, and being polite like any Christian."

THE INDIANS.

OUR FORT YATES HOSPITAL.

Let me try to show you the building. It is very small but holds more sunshine than many a larger one. The two wards especially, are very sunny rooms. It is situated about one mile from the west or right bank of the Missouri River, upon a little bluff. A pretty fence encloses it, together with the parsonage. Entering the east door, we step directly into the reception room. In this room is a large furnace, which is both a wonder and a comfort to our visitors and inmates. Two large windows face the east. Seven doors opening from this room, lead into the seven rooms of the house. Two doors, from the south side, lead into the two wards, two in the west lead into the bath-room (with a real bath-tub in it too), and into the dispensary. Each of these rooms has a large window. From the north side three doors lead, one to the dining-room and kitchen combined, one to the doctor's room, and the third to a large closet.

As regards workers and patients, we are few in number, but we beg you to measure us, as well as our work, by quality rather than quantity. (The "us" refers more particularly to the patients).

In one thing the Dakotas agree with us quite as much as we desire. While we think this—for a time—home of ours is very desirable, and could not be induced to leave it for the “tipi,” even if we were very ill, even so the Dakota thinks of *his* home. On account of this and other reasons, we have fewer of the sick ones coming to us than we wish for. But, as I mentioned before, the quality of those who do come is often such as to encourage one. We have a little boy here at present who has attended school but one year, yet I feel sure the training received while there will tell for good through all his life. To illustrate his regard for the Sabbath. The patients take baths, place out their Sunday suit, if fortunate enough to have one, and in such ways prepare for the Sabbath, on Saturday afternoon. A few weeks ago, being hurried with unavoidable and unexpected work, it seemed impossible to attend to “Sioux” until long past bedtime, and he was told he would be attended to the first thing in the morning. He replied, “To-morrow Sunday, I no bath then. I sit and wait till 12 o’clock. I bath to-night.” And he did. What sleepy white child would have more thought for Sunday or more patience? It was simply a result of good training.

This same little fellow amused us very much the other evening. He had been having cramp badly, and the tears ran down his face but never a cry. In speaking of it he said, “The water come, but I no sing.” Another little boy gave us a lesson in politeness. He was obliged to take very bad-tasting medicine for a long time. He never once omitted to say “Thank you” for it as soon as he was able to straighten his face sufficiently. Neither are the Dakotas wanting in gratitude as a people. There are exceptions, but among what race shall we not find ingratitude? A little child, to whom medicine had been sent which relieved him, sent thirteen pennies—all he had—by his mother to pay for it, and this woman urged me strongly to take them, although she knew we never asked money. I have never met this seven-years-old child, but I cannot doubt when he becomes a man he will appreciate kindnesses.

Although they find it difficult to understand why, if you can cure one disease you cannot another; or why if a certain kind of medicine is good for one trouble it is not a cure-all, yet, after it has been explained to them, they seldom ask for “medicine like that you gave my friend,” or “red medicine,” or “yellow medicine,” as was quite common a year ago. Only a few days since, while several were waiting, I heard them laughing heartily, and upon inquiry was told, “This man says he is sick and wants the same kind of medicine that is in this bottle which you have given me, yet he is not sick the same as I am,” and they laughed again. Not more than one year ago the speaker asked in the same way. They are improving in this, that they understand it is of importance that you have a history of the case, and if possible see the patient. They are fast coming to see that good nursing is of great importance, although they may not be able to give it. The faith they have in a doctor is sometimes almost pitiful. It is all very pleasant so long as there

is hope of fulfilling their expectations, but very sad otherwise. The day is not far distant when this naturally keen minded people will know the medicine man, both native and white, for just what, and only what, he is worth. Then will the good time for the doctor and the patient have arrived.

C. E. PINGREE, *in Word Carrier.*

THE CHINESE.

GOOD NEWS FROM CHINA.

BY JEE GAM.

Our beloved brother, Mr. Joe Jet, Evangelist of our Chinese Missionary Society, has returned from China. He brings glowing accounts from the field of our Missionary Society. The following are a few of the many incidents which occurred during the two years of his labor :

Joe Jet and his co-workers, consisting of a physician and an assistant and a colporteur, have received many invitations to preach and to give medical treatment among the villages of South China. Most of these meetings were held in ancestral halls. In former years this privilege could not be had under any circumstances. Furthermore, they were given the use of a large temple where there were many idols, the principal one being Tong Kew Foo Yen, words which mean "pine tree, ninth month, honorable lady." Tradition says that many years ago there was a very good woman who happened to die by a large pine tree. Her spirit became a goddess. Accordingly this tree was cut down, a log of its trunk was made into an image, and in the same spot this temple was built.

Over eight hundred people came from the surrounding villages to this temple to receive medical treatment, and more than one thousand people heard the word of God there. Many of the hearers have shown gratitude for our work. The keeper of the temple frankly confessed, when questioned by Joe Jet, that the idol was simply a block of wood, and therefore it had no spirit. May the Lord water the seed sown in this temple.

Another time a boy of fifteen years of age was brought to the dispensary, to be treated by our physician, but on the following day he died, or apparently died. The parents and relatives of the lad came and openly accused our physician of having poisoned the boy. They demanded that he should go with them, and bring the boy to life again. The doctor asked them to produce the prescription given by him.

Upon examination he found that the medicine could not cause the death of the youth. So he went with them, praying as he went, most earnestly in his heart, for God's mercy and help. The Lord heard his prayer almost miraculously. When he arrived the crowd greeted him with all manner of threats. "If you don't restore this boy's life, we will bind you ;" another

said, "We will whip you to death;" others said, "We will tie you with a rope, and send you to the magistrate, and have you beheaded."

The doctor paid no attention to these threats. Though he found the boy, to all appearances, dead, yet he trusted God and applied the medicine that he had brought, to the boy's nostrils two or three times. He called aloud to him. The boy sneezed and rose again. The doctor asked him whether or not it was his medicine that caused his unconsciousness. He exclaimed, "No! you are blameless. Your medicine has done me good; but my mother is not good. I cannot endure her longer, so I have taken opium in order to commit suicide."

After this explanation he lay down, and slowly sank away and died. The crowd and the parents were dumb with confusion. The doctor made a few remarks: slightly reproved them for their false charges, which made them very ashamed; also said that he was very sorry for the boy, but he could not do anything, as his medicine was far from that place, and therefore he bade the people good-bye. Was not this a most remarkable manifestation of God's grace? Behold, how he protected his servant in the hour of great danger!

Last summer, when Joe Jet and Jee Chong Ting, the assistant preacher, were making their visits among the Christian brethren from place to place, they observed a man, an entire stranger to them, crossing the road in front of them. A man behind them, also a stranger, called out, "Yasou Doe." No reply was made, and he called again: "Yasou Doe, why don't you preach Jesus?" The man thus addressed as a "Jesus man" still made no reply to the remark, so Joe Jet and Chong Ting thought the call was meant for them; but turning around they were convinced that it was for the man on the crossing. Joe Jet said to Chong Ting, "This man must be a Christian and we do not know it. The Lord uses this man's mouth to reveal him to us; so let us speak to him." They introduced themselves to him, and found he was a Presbyterian brother from Los Angeles, Cal., but he had not been to the chapel services. He was not known to the new Presbyterian missionary stationed at San Ning city. Accordingly, Joe Jet spoke to him like a brother, and warmly invited him to attend the meetings. He not only consented, but felt stimulated and thankful to God for this strange way of meeting between Christian brethren. This incident reminded Joe Jet of the saying of the Lord Jesus: "There is nothing covered, that shall not be revealed; and hid that shall not be known."

Last year, during the outrages in North China, some of the people in San Ning city took occasion to excite quite a mob, and wished to tear down our chapel. Joe Jet and Chong Ting reported this to the authorities of the city. They at once issued a proclamation, stating that the missionaries were good people, and the doctrine they teach is also a good one. They and their property must not be interfered with, and a heavy penalty was threatened to all violators. A copy of the edict that was issued from the Emperor, was

also hung up in the inside of our chapel. When the people saw these they went away, and said the Emperor and the authorities were all on the Christians' side. Thus quietness was again restored.

Leu Haw Hing, formerly a Methodist preacher from California, was preaching one day to a professor of high rank in the college of his native village. When he was about half through, Haw Hing's uncle came in and walked up to him, and snatched the Bible away from his hand, and threw it into the gutter. The book was badly damaged, but Haw Hing kept cool, and without saying a word, or demanding the reasons, walked to the gutter and picked up the Bible, and wiped it with his handkerchief. He came back to the professor and resumed his preaching as though nothing had happened. This set the professor in profound thought for two days. He said within himself: "If Christianity can make a man so meek and so true, that is the doctrine I want." So he accepted Christ, and gave up his Chinese college at the end of that year. In the following year he became a professor in a Christian college at Canton city, and has held that position ever since. He is highly respected, and is doing a grand work for Jesus. Thank God for Leu Haw Hing's meekness and patience in leading such a man to Jesus.

BUREAU OF WOMAN'S WORK.

MISS D. E. EMERSON, SECRETARY.

ANNUAL MEETING.

The meeting of the Woman's Bureau of the American Missionary Association and the Auxiliary Woman's Unions, will be held at Hartford, Conn., on Thursday, Oct. 27.

There will be a meeting for prayer and conference, with reports from auxiliaries, Thursday morning at 8:30 o'clock, and in the afternoon at 2 o'clock a public meeting will be held, with brief addresses from representatives of the Unions, and reports from missionaries. Miss Cathcart, of All Healing, N. C., Miss Leonard, of Santee Agency, Neb., Miss Woodbury, of Blowing Rock, N. C., and Miss Ober, of Mount Verde, Tenn., will give their personal experience in the work.

Let every Woman's Missionary Society, Y. P. S. C. E., Circle of King's Daughters, and mission band of whatever name, have delegates at this meeting if possible.

HOW TO DO IT.

We are often reminded of the need of giving the right kind of information about the American Missionary Association and its work, and in a way that shall win and hold interest. Our "Study" on the Negro work, for Women's Missionary Societies, is evidently meeting such a need. One lady

writes : "I have *devoured* the contents. I like them much. I have seen nothing so full of information, or so well adapted to the use of a society. They are equally good for Christian Endeavor Societies, and I hope may be pushed into use."

Apropos of this we call attention to a Y. P. S. C. E. exercise adapted especially to these societies in our schools in the South. Much is said in these days of "home talent." Finding nothing exactly applicable to the need, a busy missionary works the material into the right form for her own use. Is there not talent in every church, this "home talent," which a burning love for missions would develop and make powerful to instruct and inspire others?

DIALOGUE FOR SIX GIRLS, MEMBERS OF C. E. SOCIETY.

PREPARED BY MISS ANNA BALLANTINE, FISK UNIVERSITY, NASHVILLE, TENN.

SUBJECT :—AFRICA.

(Two girls younger than the others.)

Georgia.—Girls, didn't it do your heart good to see Dr. Clark the other day?

Mary.—Yes, indeed, and I shall remember, all my life, that I had the privilege of shaking hands with him.

Emma.—I never *heard* of Dr. Clark before he came here.

Bertha and Pearl.—What! are you a Christian Endeavorer, and never heard of Dr. Clark?

Emma.—Why, no. I've been in the Society only a little while, and I do not know anything but the pledge and the consecration meeting.

Pearl.—O, but there's the *Golden Rule* in the reading-room all the time.

Bertha.—Yes, that is true, but it is a pity that so few of our members read the only paper which tells us all about the societies, and gives us useful hints about many things in Christian life.

Georgia.—There are continued stories in it too, by Pansy and others.

Mary.—Some of us who lead our meetings would certainly be able to do it much better if we would read what the *Golden Rule* says on the subject before we undertake the duty.

Tamar.—Well, I'm glad we have seen Dr. Clark, and, now I think of it, I'd rather forget him than to forget that motto which he told us about, that which a young lady gave in one of the conventions.

Emma.—Why! I've forgotten it already.

Pearl.—So have I.

Tamar.—Well, I'll repeat it to you, and if you feel as I do, you will want to take it for your life-motto. It is this :

"I will go where you want me to go, Lord,
Over mountain or valley or sea;
I will say what you want me to say, Lord,
I will be what you want me to be."

Emma.—That is good ; I'm going to write it down, and put it in my Bible.

Georgia.—That motto means more than we think. Just say the first line—"I will go where you want me to go, Lord." Maybe it means for you to leave school, and go home to help do the housework and nurse the babies.

Mary.—Maybe it means for you to work and earn money to send your brother or sister to school instead of yourself.

Tamar.—Maybe it means for you to lie in a sick bed for weeks and months.

Bertha.—Maybe it means for you to go to Africa as a missionary.

Mary and Pearl.—To Africa ! Just think of it !

Bertha.—Why not ?

Mary.—Seriously, girls. I get provoked sometimes when all these white people keep talking to us about going to *Africa*, to *Africa*. If they think so much of the African heathen, why don't they go themselves ?

Georgia.—O Mary, don't talk so. I'm sure you do not know what the white people have done for Africa.

Mary.—I do not know that you can enlighten me very much on the subject.

Georgia.—Yes, indeed, I can ; both Tamar and I can, for we have spent a good deal of time with our teacher, Miss Scribner, and you know how wrapped up in missions she is.

Tamar.—Just give us a chance now for a few minutes, and we will show you clearly why the white people plead with many earnest words for some of our race to go to Africa.

Emma and Pearl.—We shall be glad to listen to you, too.

Mary.—Well, I'll sit as a pupil at your feet to learn from you. Go on with your information.

Georgia.—I'll tell you this first. The white missionaries who have fallen as martyrs to the dreadful fevers of the African coast, and interior, too, can be numbered by the score ; and still they have persisted in going. The members of the boards which sent out the missionaries have reason to believe, from the cases of the few missionaries who belong to the African race, that such will be able to bear the climate better than white people, and so be able to live useful and long lives in this good work. Of course, it is but natural to expect Christianized Chinese to go to China, and Hindoos to work for India, and we, too, should have a peculiar love to all of our own race.

Tamar.—I'll tell you something I know. There's first, Livingstone, the best of all missionaries, I think. He spent thirty years in Africa—first as a missionary on the southeast coast, then he spent much time exploring the region of those great lakes. He died while on his knees praying, and the great burden of sorrow which he bore all his life was the slave-trade.

Georgia.—He married the daughter of Dr. Moffatt, who went as a missionary twenty years before Livingstone and stayed nearly to the time of

Livingstone's death, spending more than fifty years there. He wrote a *very* interesting book on Africa.

Mary.—Stanley is the name that is on everybody's tongue when Africa is mentioned now-a-days. As his book is called *Darkest Africa*, it would not seem as if there had been much *light* given by the other men.

Georgia.—O, that means that Stanley went through some of the darkest portions; deep forests where no man had ever been except those native tribes of little savage Pygmies, who have been there since the flood, I guess.

Emma.—I looked at the pictures in that *Darkest Africa* book. Was Stanley a missionary?

Tamar.—No, not even a Christian when he first went to Africa, but he loved to travel and explore new places, and once when Livingstone had not been heard from for nearly three years, he offered to go and hunt him up. Every one thought Livingstone must be dead, killed by some of those cruel savages, but Stanley really found him. You can read about it in a book he wrote, called, "How I found Livingstone."

Georgia.—Yes, in his last journey of exploration, he came so near death from starvation, that his thoughts were turned to God, and he made a promise that if ever he escaped from that forest, he would acknowledge God, being convinced that He alone could rescue the party from such desperate condition. It is beautiful where Stanley, in the first volume of *Darkest Africa*, makes this acknowledgment.

Emma.—I was surprised to learn that forty-seven different missionary societies are at work in Africa.

Bertha.—Some of these must have begun work a good while ago.

Georgia.—O yes, and as the Dutch and English have colonized South Africa, there are many large Protestant churches there, and schools like Mt. Holyoke Seminary, that send out graduates to be teachers. Two of these girls from the Zulu country are helping Miss Jones now in Inhambane.

Pearl.—I'd like to know what special difficulties they meet in Africa. I've heard something about the foot-binding in China, and the child-marriage and widowhood of India.

Tamar.—Well, in Africa the slave-trade is the very worst thing of all. You know one chief who may be stronger than his neighbors, that is, has more cattle and more subjects, will start out and burn whole villages where the people cannot defend themselves, kill the men who try to resist, tie up the others in gangs with the women and children, and drive them on toward the coast to be sold. These poor people suffer everything from hunger and thirst and weariness by the way, and fully half of them die on the road. This savage chief does not care so that he may sell the others at the seacoast for guns and powder and rum. I can hardly bear to think of the suffering that goes on there every day now.

Bertha.—Yes, and think of the rum that Christian countries like Eng-

land and our own America sell to make these men more brutal than they are.

Mary.—Do the missionaries to Africa seem to succeed in their work?

Bertha.—I think I can answer that question with a "yes." If you would read of those men who were so devoted to Livingstone, you would say that no people could have more plainly shown all the qualities of high and noble character. There have been many of these Africans who have had to lay down their lives for their religion.

Pearl.—I read of an African boy, a converted boy, who fell into the hands of a savage tribe, who pointed their spears at him and he did not tremble. "Why is it," said they, "that neither you nor the white men are afraid of us, though we could kill you in the twinkling of an eye?" "Because," said the boy, "your spears can only pierce our bodies, and as we have no care except for our souls, that matters little." They did not kill him, as that something they did not understand held them back.

Emma.—Well, the best thing I've heard in behalf of Africa lately, was the final agreement of the United States to join with seventeen other countries to put down the slave trade and the liquor traffic in Africa. It seems a shame that our most enlightened country had to be last in this combination.

Mary.—From some things we hear in the Sunday evening missionary meetings, one would think that the different nations were more eager to get a share of African soil than to convert the heathen.

Pearl.—I think so, too, for I've been listening right well in meeting lately.

Georgia.—Well, all that greed for land, Miss Scribner says, will hasten on civilization and put an end to slavery, and so bring in the Kingdom of Christ.

Emma.—Are there no colored missionaries except Mr. and Mrs. Ousley and Miss Jones?

Bertha.—Why, yes, child; but they are the only ones that belong to us.

Emma.—I guess they used the motto, "I will go where you want me to go, Lord."

Mary.—Do you think any of the girls in the school *now* could take this motto?

Tamar.—I believe there are some who could say it even should the Lord want them to go to Africa.

Georgia.—It would seem strange if God did not expect *many* to go from Fisk University.

Let us watch and pray lest we fail to hear the voice calling, and so fail to say:

"I will go where you want me to go, Lord,
Over mountain or valley or sea;
I will say what you want me to say, Lord,
I will be what you want me to be."

WOMAN'S STATE ORGANIZATIONS.

MAINE

WOMAN'S AID TO A. M. A.

State Committee—Mrs. C. A. Woodbury, Woodfords; Mrs. Ephraim Hodgdon, So. Berwick; Mrs. Helen Quimby, Bangor.

NEW HAMPSHIRE.

FEMALE CENT INSTITUTION AND HOME MISS. UNION.

President—Mrs. Joseph B. Walker, Concord.
Secretary—Mrs. John T. Perry, Exeter.
Treasurer—Miss Annie A. McFarland, Concord.

VERMONT.

WOMAN'S HOME MISSIONARY UNION.

President—Mrs. A. B. Swift, 187 King St., Burlington.
Secretary—Mrs. M. K. Paine, Windsor.
Treasurer—Mrs. Wm. P. Fairbanks, St. Johnsbury.

MASS. AND R. I.

*WOMAN'S HOME MISSIONARY ASSOCIATION.

President—Mrs. Alice Freeman Palmer, Cambridge, Mass.
Secretary—Miss Nathalie Lord, 32 Congregational House, Boston.
Treasurer—Miss Sarah K. Burgess, 32 Congregational House, Boston.

CONNECTICUT.

WOMAN'S HOME MISSIONARY UNION.

President—Mrs. Jacob A. Biddle, 149 High Street, Hartford.
Secretary—Miss Ellen R. Camp, New Britain.
Treasurer—Mrs. W. W. Jacobs, 19 Spring St., Hartford.

NEW YORK.

WOMAN'S HOME MISSIONARY UNION.

President—Mrs. Wm. Kincaid, 483 Greene Ave. Brooklyn.
Secretary—Mrs. Wm. Spalding, 511 Orange St., Syracuse.
Treasurer—Mrs. J. J. Pearsall, 230 Macon Street, Brooklyn, N. Y.

NEW JERSEY.

WOMAN'S HOME MISSIONARY UNION OF THE N. J. ASSOCIATION.

President—Mrs. J. R. D. Noyes, 163 Union Street, Montclair.
Sec.—Mrs. Wm. O. Weeden, Upper Montclair.
Treasurer—Mrs. J. H. Dennison, 150 Belleville Ave., Newark.

PENNSYLVANIA.

WOMAN'S MISSIONARY UNION.

President—Mrs. W. H. Osterhout, Ridgway.
Secretary—Mrs. C. F. Yennee, Ridgway.
Treasurer—Mrs. T. W. Jones, 218 So. 37th St., Philadelphia.

OHIO.

WOMAN'S HOME MISSIONARY UNION.

President—Mrs. J. G. W. Cowles, 417 Sibley St. Cleveland.

Secretary—Mrs. Flora K. Regal, Oberlin.
Treasurer—Mrs. F. D. Wilder, 11 Spring Street, Oberlin.

INDIANA.

WOMAN'S HOME MISSIONARY UNION.

President—Mrs. W. A. Bell, 221 Christian Ave., Indianapolis.
Secretary—Mrs. W. E. Mossman, Fort Wayne.
Treasurer—Mrs. D. T. Brown, Michigan City.

ILLINOIS.

WOMAN'S HOME MISSIONARY UNION.

President—Mrs. Isaac Clafin, Lombard.
Secretary—Mrs. C. H. Taintor, 151 Washington St., Chicago.
Treasurer—Mrs. C. E. Maltby, Champaign.

IOWA.

WOMAN'S HOME MISSIONARY UNION.

President—Mrs. T. O. Douglass, Grinnell.
Secretary—Mrs. L. F. Berry, Ottumwa.
Treasurer—Mrs. M. J. Nicholson, 1513 Main St., Dubuque.

MICHIGAN.

WOMAN'S HOME MISSIONARY UNION.

President—Mrs. George M. Lane, 179 West Alexandrine Ave., Detroit.
Secretary—Mrs. J. H. Hatfield, Three Oaks.
Treasurer—Mrs. E. F. Grabill, Greenville.

WISCONSIN.

WOMAN'S HOME MISSIONARY UNION.

President—Mrs. H. A. Miner, 540 State Street, Madison.
Secretary—Mrs. A. A. Jackson, Janesville.
Treasurer—Mrs. C. M. Blackman, Whitewater.

MINNESOTA.

WOMAN'S HOME MISSIONARY UNION.

President—Miss Katherine W. Nichols, 230 East Ninth Street, St. Paul.
Secretary—Mrs. Archibald Hadden, 3108 Lyndale Avenue S, Minneapolis.
Treasurer—Mrs. M. W. Skinner, Northfield.

NORTH DAKOTA.

WOMAN'S HOME MISSIONARY UNION.

President—Mrs. W. P. Cleveland, Caledonia.
Secretary—Mrs. Silas Daggett, Harwood.
Treasurer—Mrs. J. M. Fisher, Fargo.

SOUTH DAKOTA.

WOMAN'S HOME MISSIONARY UNION.

President—Mrs. A. H. Robbins, Bowdle.
Secretary—Mrs. W. H. Thrall, Redfield.
Treasurer—Mrs. A. A. Clark, Lake Preston.

NEBRASKA.

WOMAN'S HOME MISSIONARY UNION.

President—Mrs. Whitfield Sanford, York.
Secretary—Mrs. E. S. Smith, Beatrice.
Treasurer—Mrs. H. N. Wannamaker, Lincoln.

MONTANA.

WOMAN'S HOME MISSIONARY UNION.

President—Mrs. F. D. Kelsey, Helena.
Secretary—Mrs. W. S. Bell, Helena.
Treasurer—Mrs. S. A. Wallace, Billings.

MISSOURI.

WOMAN'S HOME MISSIONARY UNION.

President—Mrs. A. W. Benedict, 3841 Delmar Avenue, St. Louis.
Secretary—Mrs. E. H. Bradbury, 3855 Washington Ave., St. Louis.
Treasurer—Mrs. A. E. Cook, 4145 Bell Avenue, St. Louis.

KANSAS.

WOMAN'S HOME MISSIONARY UNION.

President—Mrs. F. E. Storrs, Topeka.
Secretary—Mrs. George L. Epps, Topeka.
Treasurer—Mrs. J. G. Dougherty, Kansas City.

OREGON.

WOMAN'S HOME MISSIONARY UNION.

President—Mrs. John Summerville, 108 Second Street, Portland.
Secretary—Mrs. H. J. Livermore, Oregon City.
Treasurer—Mrs. T. E. Clapp, 323 West Park St. Portland.

WASHINGTON.

WOMAN'S MISSIONARY ASSOCIATION.

President—Mrs. N. F. Cobleigh, Walla Walla.
Secretary—Mrs. E. Wilcox, Spokane Falls.
Treasurer—Mrs. W. R. Abrams, Ellensburg.

CALIFORNIA.

WOMAN'S HOME MISSIONARY SOCIETY.

President—Mrs. H. L. Merritt, 686 34th Street, Oakland.
Secretary—Mrs. L. W. Eckley, Alameda.
Treasurer—Mrs. J. M. Havens, 1329 Harrison St., Oakland.

SOUTHERN CALIFORNIA.

WOMAN'S HOME MISSIONARY UNION.

President—Mrs. Emma Cash, 1710 Temple St., Los Angeles.
Secretary—Mrs. H. K. W. Bent, Pasadena.
Treasurer—Mrs. Mary M. Smith, Public Library, Riverside.

COLORADO AND WYOMING.

WOMAN'S HOME MISSIONARY UNION.

President—Mrs. J. W. Pickett, White Water, Colorado.
Secretary—Mrs. Chas. Westley, Denver, Colorado.
Treasurer—Mrs. S. A. Sawyer, Boulder, Colorado.
Treasurer—Mrs. C. M. Day, Cheyenne, Wyoming.

OKLAHOMA.

WOMAN'S MISSIONARY UNION.

President—Miss M. McConnell, Guthrie.
Secretary—Mrs. L. E. Kimball, Guthrie.
Treasurer—Mrs. L. S. Childs, Choctaw City.

UTAH.

WOMAN'S MISSIONARY UNION.

President—Mrs. Lydia Tichenor Bailey, 2454 Adams Ave., Ogden.
Secretary and Treasurer—Mrs. W. S. Hawkes, 123 Sixth St., E., Salt Lake City.

INDIAN TERRITORY.

WOMAN'S MISSIONARY UNION.

President—Mrs. John McCarthy, Vinita.
Secretary—Mrs. Fayette Hurd, Vinita.
Treasurer—Mrs. R. M. Swain, Vinita.

LOUISIANA.

WOMAN'S MISSIONARY UNION.

President—Miss Jennie Fyfe, 490 Canal St., New Orleans.
Secretary—Miss Anna Condict, 490 Canal St., New Orleans.
Treasurer—Mrs. C. S. Shattuck, Hammond.

MISSISSIPPI.

WOMAN'S MISSIONARY UNION.

President—Miss Sarah Dickey, Clinton.
Secretary—Miss Alice Flagg, Tougaloo.
Treasurer—Miss Mary Gibson, Tougaloo.

ALABAMA.

WOMAN'S MISSIONARY UNION.

President—Mrs. H. W. Andrews, Talladega.
Secretary—Mrs. T. N. Chase, Selma.
Treasurer—Mrs. H. S. DeForest, Talladega.

FLORIDA.

WOMAN'S HOME MISSIONARY UNION.

President—Mrs. S. F. Gale, Jacksonville.
Secretary—Mrs. Nathan Barrows, Winter Park.
Treasurer—Mrs. W. D. Brown, Interlachen.

TENNESSEE, KENTUCKY AND ARKANSAS.

WOMAN'S MISSIONARY UNION OF THE CENTRAL SOUTH ASSOCIATION.

President—Mrs. E. M. Cravath, Nashville, Tenn.
Secretary—Miss C. L. Coleman, Chattanooga.
Treasurer—Miss S. S. Evans, Louisville, Ky.

NORTH CAROLINA.

WOMAN'S MISSIONARY UNION.

President—Mrs. G. S. Smith, Raleigh.
Secretary—Miss A. E. Farrington, Raleigh.
Treasurer—Miss M. M. Curtis, 328 E. Morgan St., Raleigh.

TEXAS.

WOMAN'S HOME MISSIONARY UNION.

President—Mrs. S. C. Acheson, 149 W. Woodard St., Denison.
Secretary—Mrs. Mary A. McCoy, 122 No. Harwood St., Dallas.
Treasurer—Mrs. C. I. Scofield, Dallas.

GEORGIA.

WOMAN'S HOME MISSIONARY UNION.

President—Mrs. A. F. Sherrill, 236 West Peachtree St., Atlanta.
Secretary—Mrs. H. A. Kellam, Atlanta.
Treasurer—Miss Virginia Holmes, Barnesville.

*For the purpose of exact information, we note that while the W. H. M. A. appears in this list as a State body for Mass. and R. I., it has certain auxiliaries elsewhere.

RECEIPTS FOR AUGUST, 1892.

THE DANIEL HAND FUND,

For the Education of Colored People.

Income for August.....	\$4,197 85
Income previously acknowledged.....	28,698 82
	\$32,891 17

CURRENT RECEIPTS.

MAINE, \$407.23.

Auburn. Sixth St. Cong. Ch., 10.50; "A Friend," 5.00, for Straight U.....	15 50
Brewer. First Cong. Ch. and Soc.....	18 80
Bridgton. Cong. Ch. and Soc.....	6 17
Deer Isle. Cong. Ch., N. W. Harbor, for McIntosh, Ga.....	4 68
Deer Isle. Ch. at Sunset, for McIntosh, Ga.....	3 13
Freeport. Augustus Pennell.....	2 00
Gardiner. Cong. Ch., for Straight U.....	21 43
Greens Landing. Cong. Ch., for Student Aid, McIntosh, Ga.....	4 25
Hallowell. Cong. Ch., 18; "Friend," 2, for Straight U.....	20 00
Hampden. Cong. Ch. and Soc.....	3 92
Lewiston. Pine St. Cong. Ch., for Straight U.....	20 06
Limerick. Cong. Ch. and Soc.....	1 00
Limington. J. S. Boothby.....	32 08
Machias. Centre St. Cong. Ch., 24.38; Cong. Ch., 5; H. Gardner, 2.65.....	20 44
Mount Desert. Ch., 10.44; William Kirtledge, 10, for McIntosh, Ga.....	65 50
Newcastle. Cong. Ch.....	100 00
South Berwick. Cong. Ch. to const. HARRY WALKER and HELEN WALKER L.Ms.....	4 78
South Gardiner. Cong. Ch., for Straight U.....	9 28
S. W. Harbor. Cong. Ch., for McIntosh, Ga.....	10 00
Summer. Cong. Ch. and Soc.....	10 00
Waterville. Cong. Ch., for Straight U.....	20 26
Winslow. Cong. Ch., for Straight U.....	2 00
Woodfords. S. S. Class, by Miss Helen Webster, for Student Aid, McIntosh, Ga.....	

NEW HAMPSHIRE, \$208.80.

Amherst. Cong. Ch.....	24 20
Franklin. Cong. Ch. and Soc.....	15 00
Hanover. "Susie's Birthday Gift".....	5 00
Keene. First Cong. Soc.....	25 00
Littletton. D. C. Remick, for Printing Dep't, Straight U.....	5 00
Lyme. Cong. Ch., to const. REV. CHARLES E. GORDON and ENOS BRADBURY L.Ms...	77 14
Lyme. Cong. Ch.....	5 00
Nashua. "A Friend in Pilgrim Ch.".....	50 00
Newport. Cong. Ch.....	2 50

VERMONT, \$464.10.

Burlington. College St. Cong. Ch.....	72 95
Cambridge. Mrs. Charlotte Safford.....	50 00
Charlotte. Cong. Ch.....	20 00
Chelsea. Sab. Sch. Cong. Ch., for Indian M.....	12 49
Chester. J. L. Fisher.....	10 00
Danville. Cong. Ch., for Printing Dep't, Straight U.....	12 00
Derby. First Cong. Ch.....	7 12
Hyde Park. Cong. Ch., for Straight U.....	25 00
Jericho. Cong. Ch., for Straight U.....	6 13
Jonesville. "Friends," for Straight U.....	11 26
Manchester. Emeline J. Kellogg.....	5 00

Morrisville. Cong. Ch., for Straight U....	25 00
Olcott Falls. Mrs. Wilder, for Printing Dep't, Straight U.....	5 00
Pawlet. "A Friend".....	5 00
Richmond. Cong. Ch., for Straight U.....	21 20
Saint Albans. Cong. Ch.....	73 45
Saint Johnsbury. Mrs. E. D. Blodgett, 25; Mrs. S. M. Howard, 25.....	50 00
South Hero and Grand Isle. Cong. Ch....	16 50
Underhill. Cong. Ch., for Straight U.....	11 00
Waterbury. Cong. Ch., for Straight U.....	25 00

MASSACHUSETTS, \$3,682.04.

Amesbury. Union Evan. Ch.....	9 15
Andover. South Cong. Ch.....	100 00
Andover. Bible Class Phillips Academy, Students, for Mountain Student Aid.....	25 00
Boston. Union Ch.....	186 12
"Friends," by Miss Kate Lamson, for Marshallville, Ga.....	25 00
Z. A. Norris.....	5 00
"S. O. P.".....	1 32
Brighton. Chas. A. Barnard, 100, for Chinese M., and 100, for Indian M.....	200 00
Roxbury. Walnut Av. Cong. Ch., in part.....	185 00
	552 44
Belchertown. "A Friend," to const. Mrs. CHARLES R. BRUCE L.M.....	30 00
Boxford. Bbl. C., for All Healing, N. C....	
Bradford. First Cong. Ch. and Soc.....	32 19
Brookfield. Cong. Ch.....	5 27
Cambridgeport. Pilgrim Ch.....	28 61
Cummington. Village Cong. Ch. and Soc., to const. REV. W. J. PARMELEER, L.M.....	30 00
Curtisville. Cong. Ch.....	22 72
Douglass. First Cong. Ch.....	18 00
Dunstable. Cong. Ch.....	27 00
East Charlemont. Cong. Ch.....	9 50
Essex. ADDISON COGSWELL, to const. himself, Mrs. ELVIRA D. COGSWELL and DEB. D. CHOATE COGSWELL L.Ms.....	100 00
Everett. Mystic Side Cong. Union.....	6 80
Falmouth. First Cong. Ch. and Soc.....	24 56
Framingham. Plymouth Cong. Ch. and Soc.....	50 00
Harvard. Y. P. S. C. E., by Susie A. Davis, ad'l, for Student Aid, Saluda, N. C....	12 50
Harvard. Rev. C. C. Torrey.....	5 00
Haverhill. "A Friend" for Central Ch., New Orleans, La.....	5 00
Holyoke. Mrs. A. H. Childs.....	1 00
Hopkinton. Mrs. L. A. Fitch.....	1 00
Huntington. Second Cong. Ch.....	13 86
Hyde Park. Junior Endeavor Soc., Bbl. C., etc., for Nat. Ala.....	
Lakeville. Precinct Sab. Sch., Box Library Books, for Meridian, Miss.....	
Lawrence. Mrs. L. M. Whittemore, for Indian Sch'p.....	11 50
Lee. "A Friend".....	1 00

Lexington. Hancock Cong. Ch.	52 50
Lowell. Elliot Ch. to const. FRANK EDMUND FIELD L.M.	44 52
Malden. Mrs. F. Alken.	3 00
Manchester. Cong. Ch. and Soc.	27 75
Marshfield. First Cong. Ch. and Soc.	131 96
Middleboro. Christian Endeavor Soc. of Central Cong. Ch., by Nellie T. Alden, for Student Aid, Indian M.	17 50
Millbury. Second Cong. Ch., Mon. Con. 25; "A Friend" 10; "A Friend," 5; First Cong. Ch. Sab. Sch., 25, for Theo. Student Aid, Howard U.	65 00
Millbury. Y. P. S. C. E. of Second Cong. Ch., 8.50; First Cong. Ch., 56.72	63 22
Milton. First Cong. Ch.	38 00
Milton. Sab. Sch. First Cong. Ch., for Student Aid, Talladega C.	10 00
Natick. First Cong. Ch.	125 00
Newton. First Cong. Ch.	77 30
Newton Center. S. F. Wilkins.	25 00
North Brookfield. Katie J. Pepper.	5 00
Orange. Central Evan. Cong. Ch.	31 23
Oxford. Cong. Ch. ad'l. to const. MRS. LAVINIA B. WHITE, MRS. MARY L. WOODWARD and MRS. MELVIA S. EDMONS L.M.S.	75 00
Pittsfield. "A Friend," for Central Ch., New Orleans, La.	40 00
Pittsfield. "A Friend."	1 50
Plainfield. Cong. Ch. and Sab. Sch.	8 10
Randolph. Miss Abbey W. Turner.	20 00
Reading. Cong. Ch.	18 00
Rockland. Cong. Ch.	30 00
Rockport. First Cong. Soc.	11 42
Salem. "A Friend," for Student Aid, Talladega C.	6 00
Sharon. "Friends in Cong. Ch."	14 00
Springfield. Mrs. A. C. Hunt.	10 00
Sturbridge. First Cong. Ch. and Soc., to const. MISS JULIA K. HYDE L.M.	30 25
Taunton. Trin. Cong. Ch., to const. STEPHEN T. KING, DAVID G. MILLER, JOHN L. WESTCOTT, MISS SARAH ROBINSON, MRS. MARY P. SWINERTON, MRS. LIZZIE T. BURT, MISS SALLIE W. HALL L.M.'s	225 07
Townsend. Orthodox Cong. Ch. in part to const. MISS SARAH L. COPELAND L.M.	20 00
Wakefield. Cong. Ch.	40 08
Wakefield. Sab. Sch. Cong. Ch., for Hospital, Standing Rock Agency, N. D.	12 12
Walham. Trin. Cong. Ch.	6 76
Walpole. Sab. Sch. Cong. Ch., for Straight U.	21 00
West Boxford. Cong. Ch.	12 00
West Yarmouth. Cong. Ch.	2 00
Weymouth Heights. L. B. Soc. First Ch., Bbl. C., for Nat. Aia.	
Whitinsville. Sab. Sch. of Village Cong. Soc.	60 00
Worcester. Sam'l R. Heywood, 50; "A Friend," 3.	58 00
Worthington. First Cong. Parish.	6 76
Hampden' Benevolent Association, by George R. Bond, Treas.	
Blandford.	32 55
Chicopee. Second.	43 75
Holyoke. First.	23 40
Wilbraham.	10 00

109 70

\$2,672 04

ESTATES.

Marblehead. Estate of Miss Anna H. Dana, by Israel T. Dana, Executor.	1,000 00
Townsend. Estate of Miss Caroline Wright, by J. W. Eastman, Treas., Cong. Ch., in part for L.M.	10 00

\$3,682 04

RHODE ISLAND, \$268.11.

Barrington. Cong. Ch. 71.10 and Sab. Sch. 29.90 (30 of which to const. ALICE M. SMITH L.M.)	101 00
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Peace Dale. Cong. Ch.	6 76
Providence. Beneficent Cong. Ch.	150 00
Providence. Y. P. S. C. E. of North Cong. Ch., by Bertha M. Dunlap, Sec.	7 35
Providence. Class 21, Beneficent Cong. Sab. Sch., for Pleasant Hill, Tenn.	3 00

CONNECTICUT, \$4,338.69.

Bloomfield. Y. P. S. C. E. of Cong. Ch., by Etta E. Bidwell, Sec., for Mountain Work.	10 00
Canterbury. Second Cong. Ch.	3 00
Colebrook. Cong. Ch.	10 30
Cornwall. Sab. Sch. First Cong. Ch., for Conn. Ind'l. Sch., Ga.	28 00
Danielsonville. Mrs. S. A. Backus.	6 00
East Canaan. Sab. Sch. for Thomasville, Ga.	7 00
East Hartford. Ladies' Benev. Soc., Half Bbl. C., for Thomasville, Ga.	
Greenwich. Y. P. S. C. E. Second Cong. Ch., N. T. Reynolds, Treas., for Mountain Work.	15 98
Hadlyme. Richard E. Hungerford, 100, Cong. Ch., 8.86.	108 86
Higganum. R. S. Crutenden, for Central Ch., New Orleans, La.	10 00
Kent. First Cong. Ch.	27 88
Kensington. Miss Clara Graham, Half Bbl. C., for Thomasville, Ga.	
Liberty Hill. Coll. by E. S. Richardson.	1 72
Lyme. Grassy Hill Cong. Ch.	27 00
Lyme. Ladies of Cong. Ch., for Thomasville, Ga.	20 00
Middletown. Third (Westfield) Cong. Ch.	17 18
Milford. Ladies' Miss'y. Soc., Plymouth Ch., 20 Curtains, for Thomasville, Ga.	
New Haven. Rev. Burdett Hart.	10 00
New Haven. Miss Mary E. Bristol, for Central Ch., New Orleans, La.	10 00
New London. First Ch. of Christ, for Indian M.	67 10
New London. Mrs. L. E. Learned and Daughters, for Indian Sch'p.	17 50
Norwich Town. " * First Cong. Ch."	50 00
Plainville. Mrs. Mary E. Morse.	5 00
Simsbury. First Cong. Ch.	41 50
Somers. Cong. Ch. 17, Christian Endeavor Soc., 1.18.	18 18
South Killingly. Cong. Ch.	4 00
Terryville. Sab. Sch. Cong. Ch., for Student Aid, Pleasant Hill Academy, Ky.	12 50
Wallingford. Ladies' Benev. Soc., Bbl. C. and 2 for freight for Thomasville, Ga.	2 00
Waterbury. Mrs. M. L. Mitchell.	200 00
Waukegan. Cong. Ch.	10 00
Westport. Saugatuck Cong. Sab. Sch.	4 14
Wethersfield. Cong. Ch. (of which 11.80 for Thomasville, Ga.)	66 30
Windsor. Y. P. S. C. E. of Cong. Ch., by M. G. Marsh, Treas., for Student Aid, Conn. Ind'l. Sch., Thomasville, Ga.	8 75
Woodbury. First Cong. Ch.	22 60
— "A Friend."	150 00
— "C. B. P." for Beach Institute.	30 00
Woman's Home Miss'y Union of Conn., Mrs. W. W. Jacobs, Treas., for Woman's Work:	
Cromwell. Ladies of Cong. Ch.	21 25
Torrington. Third Cong. Ch., Ladies' B. Soc.	25 00

46 25

\$1,068 69

ESTATES.

East River. Estate of Mrs. Caroline Washburn, by Samuel H. Chittenden, Executor.	3,000 00
Enfield. Estate of Mrs. Albert King, for furnishing room. Saluda Sem., N. C.	50 00
Groton. Estate of Mrs. B. N. Hurlbutt.	210 00

\$4,928 69

NEW YORK, \$1,043.18.

Batavia. Presb. Ch. for All Healing, N. C.	15 00
Clifton Springs. Mrs. W. W. Warner and Daughter.	8 00
East Otto. First Cong. Ch.	8 50
New York. Mrs. Roxana A. Wentworth Bowen, 250 for Indian M., and 250 for Mountain Work	500 00
New York. "Cash," 100; Mrs. Wesley F. Smith, 5; "W. C. C.," 6	111 00
North Walton. Sab. Sch. Cong. Ch.	11 44
Oswego. First Cong. Ch.	119 17
Rodman. Cong. Ch., 20., and Sab. Sch. 6.75	26 75
Salamanca. First Cong. Ch.	12 82
Sanborn. Miss Abigail Peck.	5 00
Saratoga Springs. S. A. Rickard, for Tulladega C.	50 00
Saratoga Springs. G. F. Harvey, for Student Aid, Tulladega C.	15 00
Smyrna. "A Life Member."	12 00
Wantagh. Cong. Ch.	3 50
Westmoreland. Miss S. A. Dann.	5 00
Woman's Home Missionary Union of N. Y. by Mrs. J. J. Pearsall, Treas., for Women's Work:	
Brooklyn. Sab. Sch. and Evan Circle of King's Daughters, Lewis Av. Cong. Ch.	70 00
Canandaigua. W. H. M. S.	75 00

NEW JERSEY, \$14.50.

Arlington. Mrs. G. Overacre, for Mountain Work	4 50
Newfield. Rev. Chas. Willey	10 00

PENNSYLVANIA, \$114.16.

Kane. Cong. Ch.	9 16
Philadelphia. The Old Abolitionist Soc.	
Wm. Still, Sec. for Cappahosic, Va.	100 00
Ridgeway. Class 6, Cong. Sab. Sch. by Miss Martha Richards, Sec., for Oaks, N. C.	5 00

OHIO, \$2,809.46.

Adams Mills. Mrs. M. A. Smith.	10 00
Castalia. Mrs. I. W. Storey.	1 00
Cincinnati. Columbia Cong. Ch., 11.30; Dr. Wilson, 1; Henry Appleton, 1; Geo. W. Griffith, 1; Mr. Ellison 50 cents; "Found" 10 cents, for Morgan Co., Ky.	14 90
Cleveland. Union Cong. Ch.	4 15
Fostoria. J. W. F. Singer.	2 00
Geneva. "H."	1 50
Oberlin. Mrs. E. B. Clark, 10; Mrs. T. B. H. Warren, 4	14 00
Rootstown. Cong. Ch.	29 77
Tallmadge. Cong. Ch.	73 10
Toledo. Lagrange St. Cong. Ch., 1.26; Woman's Miss'y. Union, 1.26	2 52
Youngstown. James D. Whitney	2 00
Ohio Woman's Home Missionary Union, by Mrs. F. D. Wilder, Treasurer, for Woman's Work:	
Bellevue. L. M. Soc.	5 00
Cincinnati. Walnut Hills, H. and F. M. Soc.	2 76
Cincinnati. Central, W. H. M. S.	25 00
Cleveland. Euclid Av., W. H. M. S.	37 00
Columbus. Eastwood, Y. L. M. S.	10 00
Hudson. W. H. M. Soc.	7 50
Lyme. W. H. M. S.	2 01
Marietta. First, W. H. M. S.	3 00

Medina. W. H. M. S.	10 00
Oberlin. Second, Ladies' Soc.	20 00
Oberlin. First, Ladies' Soc.	15 25
Tallmadge. Y. L. H. M. S.	20 00
Toledo. Central, W. M. U.	4 00
	154 52

ESTATE.

Painesville. Estate of William M. Pierson, by Walter C. Tisdell, Ex.	2,500 00
	\$2,809 46

INDIANA, \$11.10.

Indianapolis. May Flower Cong. Ch.	11 10
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ILLINOIS, \$253.11.

Batavia. Miss Lummis' S. S. Class, 5; Y. P. S. C. E., 5, for Indian M.	10 00
Chesterfield. Cong. Ch.	9 56
Chicago. First Cong. Ch., 119.94; Leavitt St. Ch., 55 cents.	120 49
Earlville. "J. A. D."	25 00
Geneseo. Mrs. E. L. Atkinson, deceased, by A. E. Keyes.	30 00
Glencoe. Cong. Ch.	58 06

MICHIGAN, \$90.85.

Church's Corners. A. W. Douglass.	5 00
Grand Haven. First Cong. Ch.	5 35
Inlay City. Cong. Ch., by Miss Ellen Walker.	5 00
Traverse City. Samuel Anderson.	6 50
Union City. First Cong. Ch.	50 00
Woman's Home Missionary Union of Mich., by Mrs. E. F. Grabbli, Treas., for Woman's Work:	
Grand Blanc. Willing Workers.	9 00
Stanton. W. H. M. S.	10 00

IOWA, \$417.20.

Ashton. Rev. L. W. Brintnall.	5 00
Cedar Falls. Cong. Ch. to const. Dr. S. VAN DER VAART, L. M.	52 00
Cedar Rapids. First Cong. Ch.	8 16
Cresco. Willard Converse.	5 00
Farragut. Cong. Ch. to const. Rev. JAMES H. SKILES L. M.	41 87
Mount Pleasant. Sab. Sch. Cong. Ch.	1 45
Muscatine. First Cong. Ch.	50 00
Polk City. Cong. Ch.	4 80
Prairie Hill. Cong. Ch.	2 50
Storm Lake. Sab. Sch. Cong. Ch.	2 16
Victor. Mrs. C. L. McDermid, for Nat. Ala.	50
"A Friend"	100 00

Iowa Woman's Home Missionary Union, for Woman's Work:

Bellevue. Y. P. S. C. E.	2 80
Cedar Rapids. L. M. S.	2 10
Cedar Rapids. W. M. S.	50
Charles City. L. M. S.	25 00
Cherokee. Y. P. S. C. E.	6 40
Des Moines. Plymouth Y. P. S. C. E.	10 00
Earlville. W. M. S.	10 00
Grinnell. W. H. M. U.	6 50
Genoa Bluff. L. M. S.	1 85
Kalo. L. M. S.	2 00
MacGregor. W. M. S.	9 49
Magnolia. W. H. M. U.	1 25
Magnolia. Miss Eva Lamm	75
Old Man's Creek. W. M. U.	1 26
Ogden. L. M. S.	5 00
Postville. "Willing Workers."	5 00

Rockford. L. M. S.....	73
Toledo. Y. P. S. C. E.....	73
Toledo. L. M. S.....	41
Traer. L. H. M. S.....	50 00
Winthrop. W. M. S.....	2 00
	<hr/> 143 76

WISCONSIN, \$167.07.

Ashland. Y. P. S. C. E., First Ch.....	4 62
Fond du lac. Cong. Ch.....	9 71
Hammond. Cong. Ch.....	10 00
Menasha. Cong. Ch.....	30 00
Menomonie. First Cong. Ch.....	12 88
Ripon. Cong. Ch.....	41 83
Waukesha. Cong. Ch.....	35 00
Wisconsin Woman's Home Missionary Union, for Woman's Work:	
Eau Clair. W. H. M. U.,	8 33
Milwaukee. Pilgrim Ch.,	
W. H. M. U.....	14 70
	<hr/> 23 03

MINNESOTA, \$171.20.

Medford. Cong. Ch.....	5 00
Worthington. Sab. Sch. Cong. Ch.....	4 44
Minnesota Woman's Home Missionary Union, by Mrs. M. W. Skinner, Treas., for Woman's Work:	
Austin.....	3 89
Elk River.....	2 16
Excelsior.....	1 75
Faribault.....	50
Hutchinson.....	1 00
Minneapolis. Plymouth.....	35 21
Minneapolis. Park Ave.....	31 72
Minneapolis. Pilgrim.....	6 68
Northfield. W. H. M. S., to const. MRS. ANDREW LEE, U.M.....	40 00
Saint Paul. Ladies of Park Ch. to const. MRS. WILBER H. HOWARD, L. M.....	30 00
Saint Paul. Plymouth Ch., Y. P. S. C. E.....	7 60
West Dora.....	1 25
	<hr/> 161 76

MISSOURI, \$9.15.

Billings. Cong. Ch.....	50
Kidder. Cong. Ch.....	8 65

KANSAS, \$10.20.

Osawatimie. Cong. Ch.....	10 20
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NORTH DAKOTA, \$7.30.

Jamsetown. First Cong. Ch.....	2 30
Woman's Home Missionary Soc. of N. D., by Mrs. Mary M. Fisher, Treas.: Cummings. Ladies' M. Soc.....	5 00

SOUTH DAKOTA, \$9.60.

Mechlin. Cong. Ch.....	3 60
Mission Hill. Cong. Ch.....	3 00
Valley Springs. Cong. Ch.....	3 00

NEBRASKA, \$51.33.

Arcadia. First Cong. Ch.....	1 52
Clay Center. Cong. Ch.....	3 51
Columbus. Cong. Ch.....	4 00
Franklin. Cong. Ch.....	10 62
Grafton. Cong. Ch.....	2 78
Kearney. Cong. Ch.....	4 25
New Castle. Cong. Ch.....	2 26
Omaha. Saratoga Ch.....	3 57
Pickrell. Cong. Ch.....	6 81
Waverly Cong. Ch.....	3 85
York. Cong. Ch.....	8 16

MONTANA, \$21.00.

Fort Logan. "A Friend".....	20 00
B. T. Thornton, for Cappahosic, Va.....	1 00

WYOMING, \$23.00.

Cheyenne. First Cong. Ch.....	20 00
Cheyenne. Second Cong. Ch.....	3 00

COLORADO, \$79.96.

Boulder. Cong. Ch.....	2 53
Denver. Cong. Churches: First, 14; Second, 12; South Broadway, 7; Tabernacle, 6.78; Park Av., 5.14; Olivet, 3; Boulevard, 2.35; West, 1.76.....	52 02
Greeley. Cong. Ch.....	3 86
Harman. Cong. Ch.....	5 00
Highland Lake. Cong. Ch.....	6 49
Longmont. Cong. Ch.....	6 70
Pueblo. First Cong. Ch.....	3 36

CALIFORNIA, \$780.45.

Belmont. Mrs. Elizabeth L. Reed.....	12 00
Los Angeles. First Cong. Ch., to const. EDWARD T. HILDETH L.M.....	50 00
San Francisco. Receipts of the California Chinese Mission (See items below).....	518 45
	<hr/> \$580 45

ESTATE.

Riverside. Estate of Stephen B. Robinson, E. F. Kingman, Ex., by Rev. Theo. C. Hunt.....	200 00
	<hr/> \$780 45

DISTRICT OF COLUMBIA, \$10.00.

Washington. Plymouth Cong. Ch.....	10 00
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MARYLAND, \$12.00.

Westminster. Mrs. E. W. Morris, for Mountain Work.....	12 00
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VIRGINIA, \$5.84.

Bowlersville. Miss H. A. Miller, for Cappahosic, Va.....	1 00
Gloucester County. Zion Hill Sab. Sch., for Cappahosic, Va.....	50
North Mathews Co. Miss A. Smith, for Cappahosic, Va.....	1 24

Saint Stevens. Rev. W. H. Taylor, for <i>Cappahosic, Va.</i>	1 00
Tappahannock. Miss Mattie Holmes, 1; Mrs. C. Frasier, 10 cts., for <i>Cappahosic,</i> <i>Va.</i>	1 10
White Marsh. Miss Maggie Walker, for <i>Cappahosic, Va.</i>	1 00

TENNESSEE, \$5.00.

Deer Lodge. "A Friend".....	1 00
Jonesboro. Cong. Ch.....	4 00

NORTH CAROLINA, \$4.19.

Dry Creek. Cong. Ch.....	30
Nalls. Cong. Ch.....	1 25
Pekin. Cong. Ch.....	1 00
Troy. Cong. Ch.....	1 64

GEORGIA, \$4.65.

Burroughs. Rev. W. Callen and Wife...	2 00
Woodville. Pilgrim Cong. Ch., 1.40; Rev. J. H. H. Sengstacke, 25 cts.....	1 65
Woodville. Pilgrim Ch.....	1 00

MISSISSIPPI, \$12.75.

ougaloo. Cong. Ch., 8.25, and Sab. Sch., 4.50.....	12 75
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CANADA, \$9.00.

Sweetsburg. Mrs. H. W. Spaulding.....	4 00
Montreal. Charles Alexander.....	5 00

BULGARIA, \$5.00.

Samokov. Rev. W. P. Clarke.....	5 00
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Donations.....	\$8,541 23
Estates.....	6,970 00

\$15,511 23

INCOME, \$30.00.

Belden Sch'p Fund, for Talladega C.....	30 00
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TUITION, \$99.17.

Pine Mountain, Tenn. Public Fund.....	35 00
Pine Mountain, Tenn. Tuition...	4 97
Blowing Rock, N. C. Tuition.....	9 20
Nat. Ala. Tuition.....	50 00

99 17

United States Government, for ed- ucation of the Indians.....	6 77
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Total for August.....	\$15,647 16
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SUMMARY.

Donations.....	\$154,484 97
Estates.....	159,443 71

\$313,928 68

Income.....	9,248 26
Tuition.....	41,556 23
United States Government.....	20,796 37

Total from Oct. 1st to Aug. 31st.....\$385,529 54

FOR THE AMERICAN MISSIONARY.

Subscriptions for August.....	\$26 02
Previously acknowledged.....	615 17

Total.....\$641 19

RECEIPTS OF THE CALIFORNIA CHINESE MISSION,
from July 15 to Aug. 15, 1892, William A. Ruth-
rauff, Treasurer:

FROM LOCAL MISSIONS.—Fresno. Chinese Mon. Off's, 6.50; Chinese 15; Annual Membership 12.50...	31 00
Los Angeles. Mon. Off's, 4.35; An- nual Members, 13; Anniversary Off's, 22.50.....	39 85
Marysville. Mon. Off's, 7.50; An- nual Members, 4; John Steven- son, 15.....	26 50
Oakland. Mon. Off's.....	10 00
Oroville. Mon. Off's, 2.30; Annual Members, 10; Miss Lillie Legget, 1; C. H. Fogg, 50 cents.....	13 89
Petaluma. Mon. Off's, 1.50; Anni- versary Off's, 54.85.....	56 15
Riverside. Mon. Off's, 1.90; An- nual Members, 16; R. C. Brin- kerhoff, 5.....	22 90
Sacramento. Mon. Off's; Annu- al Members, 6; Charles Hersen, 25, to const. Mrs. CHARLES HER- SEN L.M.; CHIN TOY, 25, to const. himself L.M.....	61 00
San Bernardino. Mon. Off's, 4.50; A Friend, 1.....	5 50
San Diego. Mon. Off's, 9.30; An- nual Members, 7; Geo. W. Mars- ton, 10; Mrs. K. Richey, 1; Mrs. Bancroft, 1.....	28 30
San Francisco. Central Mission, Mon. Off's, 8.70; Annual Mem- bers, 24.....	32 70
San Francisco. Branch Associa- tion of Christian Chinese, Mon. Off's.....	2 50
San Francisco. Bethany Church, "W. C. P." 10; Albert Martin, 2.50; Miss A. Salmson, 2; Mrs. G. W. Wepper, 1; Mrs. Bessie Baird, 1; Miss Martha Keys, 1.....	17 50
Santa Cruz. Mon. Off's, 5.75; An- niversary Off's, 55.50.....	61 25
Stockton. Mon. Off's, 3; Annual Members, 12; Mrs. Levi Lang- don, 29, bal. to const. DEB. LEVI LANGDON, L.M.....	35 00
Ventura. Mon. Off's, 1.50; Annu- al Memberships, 10.....	11 50

458 45

INDIVIDUAL DONORS:

—Mrs. Francis S. Benton, to const. PROF. J. A. BENTON, D.D. L.M.....	25 00
—Mrs. A. B. Sargent, to const. Mrs. FRANCIS S. BENTON, L.M.....	25 00

50 00

EASTERN FRIENDS:

Portland, Me. Second Cong. Ch., Chinese Class, by Miss H. Mabel Leach.....	10 00
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Total.....\$518 45

H. W. HUBBARD, Treasurer,
Bible House, N. Y.